(66)

The Olive Leafe:

OR,

Vniuersall Abce.

see the table at the end of the Booke

Wherein is set foorth the Creation, Descent, and Authoritie of Letters: together with th'Estimation, Profit, Affinitie or Declination of them: for the familiar vse of all Students, Teachers, and Learners: of what Chirography soeuer, most necessarie.

By two Tables, newly and briefly composed Characterical and Syllabical,

Of *Alexander Top* Gent.

Imprinted at London by *W. White* for *George* [illegible] dwelling in great Wood-[illegible] at the signe of the Hand [illegible] Hand, where they [illegible] to be sold.

1603.

The Olive Leaf;

OR,

Mirrah Alice.

The Author to his Booke.

FAre well my little Booke, and tell thy friends,
The Deluge of the deepe Confusion ebs:
Then shew thy Leafe to all, but haile the best
And safely leaue it in their holy hands,
That will vpright thy language, cleere thy sense,
As matter but of meere preminence:
Yet as the Starre, that onward bringes the Sunne,
Thou hast perfection where thy light begunne;
This tell thy friendes, and litle Booke farewell.

A. Top.

Vnto the Author.

DIuine Conceite, *I wish thy selfe hadst drawen*
This Grammatique *before it past to presse:*
It came to mouse I weene by interception:
And (as I thinke) not two lynes punctted right;
Which (in so strange a subiect) would haue plunged
Our English Presse, and maz'de the Reader much.
Something my hand hath done, but God knowes small:
Good-will *did it, and that was best of all.*

O're this it rests (for here is Alpha *sole,*
Omega *wants) thy selfe do adhibet*
The Light it selfe, whose rayes we yet possesse:
For we vnable farre to walke by this.
Who knowes the things of Man, but sprite in Man?
We well may gueesse, but vnsure what thou meanes.
This Olive-leafe *bringes tydinges of some Good:*
Set Noah *out, for ceased is the Flood.*

Who reuerenceth all Students
of *Holy-tongue*

HENOCH CLAPHAM.

To the wyſe harted

Reader, Grace, Vnderſtanding, and Comfort, from him that *ruleth all vnto all*, *Amen.*

GEntle Reader, ſeeing meaneſt Subiectes (by authoritie) are aduaunced, I preſumed ſo much the rather to offer this (the loweſt of all) to thy grauer iudgment; not onely for the extraordinary power I finde in them (although verely it be great in deede) but for the mightie authoritie that hath ſupported and ſuſteyned them hitherto, euen ſince the beginning of the world, I meane of this vniuerſall *Abce*, which at firſt (peraduenture) for the name ſake, thou wilt deſpiſe as friuolous, idle, and childiſh, it being nothing leſſe; for the authoritie thereof is very needfull to be knowen: the waightieſt buſineſſe of the earth is built thereon, children vnderſtanding it not: and it aſſoorteth much matter for the wiſeſt. But as they are counted childiſh becauſe of their doctrine and

education, so I hartely desire that euen children may, either by this, or some other greater paines, obtaine the right vnderstanding of these Principles, with the full vse and authoritie of them.

First therefore, If I be demaunded whether through the world there were not many sundry *Abces* inuented of diuers men? I answere, there was but one: and that one, of God himselfe, the true *Hagiography* or *Hieroglyps* of our first Fathers: to wit, the two and twentie seuerall vncorrupted Formes or Letters of the *Hebrew* tongue: Which being graunted the eldest, consequently must be thought the Mother and very Matrix of all other; so that the authoritie of all *Abces* ryseth from hence, as this from God. And as nothing can preuaile without authoritie, which indeed is God; which our elders well foresaw by comparing their owne indeuours therewith: so must we conclude, that nothing euer by man could be made so constant and so durable as to outlast the very Heauens for glory, and the Earth, that can not be mooued.

Therefore when you seeme to beholde in this mirror at the first aspect, diuers *Abces*, as if diuers men had faigned or created new formes & figures at their pleasure, thinke not so; for they be all one and the same generation, going foorth as the dayes of the yeere which the Sunne bringeth vnto all Countries of a diuers complexion: or as graund Nephewes to the thousandth degree that haue their continuance of both their Parents (that is) of

their

their first author and peregrination, or confusion.

But that I may the better explane my purpose, I will handle their Creation, their Authoritie, their Dignitie, their Peregrination, and their vse, in their proper places: and of their vniuersall Kindred and posteritie, in the last place generally.

CREATION.

BEcause all Antiquitie is to be giuen to the *Hebrew* Learning, and their Letters, mine only endeuour shalbe to calculate their birth day, for the vse of diuers other Rewes their progenie: that as they are truely the Mothers of all, and haue the preheminences ſo all their ofspring (how diuers soeuer) may reioyce alike of their first begetting, and continuance: wherefore of any other Antiquitie (saue this) I meane not to dispute: But hereof, because the Holy Scripture hath some Argument, it shall not be amisse, first to consider somewhat of that.

First, that *Cain* had his Forehead marked: which marke should likely be *Tau*, the last of the Hebrew letters: or at the least *Tau*, that in that tongue did signifie a Signe or Marke; Whether soeuer, because the Marke was notably knowne, and easie to be read, it may most properly be applyed to my purpose. For the Lord marked *Cain* to this end, that such as met him should not kill him. Here had the Lords writing beene vaine, if men could not read the Marke. Hence peraduenture we vsed to imitate the Foreheads of our

Gen 5.

forſworne Men and Theeues with F. for Forgerie, or *Furtum*; like as this Letter (what a one ſoeuer it was) might import on *Cain*, Brother, or, Man-ſlaughter; who was guiltie of both: or his endles puniſhment of a roguiſh life, or eternall baniſhment from the Saintes of God, to liue a forraigner both in Countrey and Religion.

Other marking in the Forehead, hath been vſed to the like and contrary purpoſes, *Ezek. 9. 4. Apoc. 13. &c.* In the ſame Chapter is mention made of *Tubal-Cain* the cunning Caruer both in Braſſe and Iron. And alſo *Iubal* the Organiſt, who doubtleſſe were cunning not only in the formes and proportion of theſe, but alſo of their effect in working, whether in Arithmeticke or Proportion, in Muſicke or Portraying, in Notes or Lines, both by eare and eye: for they are the *Abce* and principall Rudiment of all workmanſhip, aſwell as of Learning. And what Inſtrument of commendation or profit was euer made? What Muſicke? What workmanſhip was euer inuented, how witty or rare ſo euer, that by effect in theſe receiued not his onely prayſe? Wherefore it is manifeſt, that this auncient Literature floriſhed in the time of theſe men, which reaped ſuch prayſe & profit by the skill therein. And moſt like it is, that the commendable cunning which *Tubal-Cain* ſhewed, was in ſome Geographicall, Hieroglyphicall, or Aſtrolabicall engine, exactly prepared to deſigne the Heauens, and deſcribe the Earth, and the bodyes thereof, by euen partes and proportion.

And to proone that nothing at that time, could be deuiſed

deuiſed more neceſſarie or to greater vſe, I may recite the Chapter of *Creation*, where the Lord created a vſe for them: to wit, the two vnequall Lightes; and the Starres for ſignes, for ſeaſons, for dayes, & for yeeres: which to our ſenſe may be thus: For Minutes, Howers, Dayes, and Yeeres: That is, *Otheth*, (as if a man ſhould faigne) for proportionall Figures, or legible Letters, for the full ſcope of Gods Creation eſpecially was that: Such thinges as erſt lay hid in Confuſion, Rude and Vaine, *Tohew vabohew*, of no manner of ſhape or facion, might then by his Word of life, moſt clearely appeare and be diſtinguiſhed: Not that their ſundry qualities ſhould be admirable to the outward ſenſe onely, but that the very hart and minde of man ſhould be mooued to conſider the deapth of ſo ſtrang a ſeperation: when euery thing was ſo rightly weighed by his owne poyſe: and as the vpper face of any thing contented the ſenſe, ſo the inwarde proprietie with due cogitation, ſhould content the hart: that as well in kinds as in facions, both ſenſe and vnderſtanding, might (by comparing the ſubſtaunce with the pourtrayture) be lightned. Seeing that all thinges which the Lord wrought or commaunded in the firſt weeke, exceeded not the number of two and twentie. And (as I gather by the text) he delighted to reſt in the moſt complet and correſpondent ſumme of the letters of this *Abce*. From hence may much glorious matter ariſe: but I note onely this, that the Lord hereby deſcribed all his worke for the moſt capacious vſe and profite of man, whom he placed in honour. Wherefore I may conclude, that euery of theſe ſeue-

rall *Hebrew* letters, ſhould ſignifie or import ſome ſpeciall workmanſhyp of the Lordes Creation. And the rather, becauſe the Lord concluded euery one of his actions or creatures, with this proper demonſtration. *Eth*, which is taken for a Signe, Figure, Letter, Forme, or Marke; beeing the extremities of the two farthest letters of the Rew. As, if all things were to be comprehended by this limitation or circumſcription *Bara Elohim* (*Eth*) *haſhamaim*, God created the figure, ſigne, or letter, of the Heauens, &c. Or the very hieroglypſis of them, this worde beeing the ſingular of *Otboth*, which ſignifieth Figures, Letters, Cauſes, Signes, or Tokens, of all ſortes. Where note, that God by his diuine inſight, hath diligently obſerued the ſhapes, the figures, and the lines of euery of his workes; becauſe he vſed to commende the perfection of them: ſo with his very finger hath he drawē them, and with his ſpirit ſtamped them ſecretly in all creatures for vs.

This worde *Eth*, maketh the Pronowne demonſtratiue *Zothi.this*, which is thus to be deriued and expounded, *Zou* or *Ze*, *oth*, which properly ſignifieth, This Token, this Figure, this Letter, this Cauſe.

Here could I more at large dilate vpon this word *Eth*, but this for my preſent purpoſe may ſuffice.

Hitherto of the Creation of theſe little Figures, whereby men may coniecture, that in the time of *Cain*, they were playne to be read and vnderſtood: and that *Tubal-Cain* ingraued them in his coſtly Inſtru-

ſtrumentes. And laſtly, that the Almighty God him ſelfe in the ſeperation of his Elementes, vouchſafed to remember them, and delighted moſt often to deſigne the conſtancie of them by *Eth* the particle.

AVTHORITIE.

WHereas many (perchaunce of my ſort) will wayte for the approbation of diuers and ſundry *Abce*-like authorities, they ſhall ſurely vnawares deceiue themſelues; for I minde nothing leſſe: neither dare I willingly ſo much to diminiſh the glorie of the Holy writing, becauſe I well know that in theſe ſeuerall Rewes (howſoeuer diſguiſed) is no new thing: and that their inuentions which at this day are ſo famouſly faigned, are meerely nothing elſe, but counterfeiting of the *Hebrew* Rewes in changing their bodyes or their power, their places or their order: as in my Table of *Abces* thou mayeſt well diſcerne. For what cauſe, vpon what deliberation, or to what end (except that Nations were wont craftily to conceale the knowledge of their Tongue from ſtrangers) I know not: but a great cauſe of their metamorphoſis, may be the changing of the culture and race of Wryting; which was, from the left hand to the right, being before contrary. The alteration of their power may ſeeme to riſe from warfare or policie of Court: where, becauſe ſilence will not ſerue, ſecrecie of

Language should be needfull: and this (yea in the same Countrey, and Dialect) where Ciuill warres haue growen, men haue been forced to study and practise, least that the Watch-word either in Court or Campe be too easely apprehended of the enemie, and by an vnlucky Alarme, both Policie & Armie confounded.

Iud.12.6. The example of the *Gileadites* is plaine, whom the *Ephraimites*, pursued to the foord of *Iordan*, requiring passage with them; which vpon good aduice, denying the *Gileadites*, bad them pronounce their Watch-word *Shibboleth* (a Foord or Chanel) which they wel knew was a proprietie of their owne tongue: whereby it came to passe, that by defect in pronuntiation as in *Sibboleth* (an Eare of Corne) for *Shibboleth*, the *Ephraimites* receiued a wonderfull defeat, and the *Gileadites* escaped safe. For which cause, peraduenture Kinges and Princes haue not onely endured and suffered in their litterature and language, but at their pleasure and will, haue ruinated and ouerthrowen the naturall stampe & course thereof and by preposterous order, changed the sound also. Concerning the *Hebrew* writing, it was impossible for man to inuent the like: for of man there remaines no moonument so memorable, that euer I could find or imagine. Wherefore I may well conclude, That Almighty God, who would scarcely be thought at leasure to attend so litle things, is both the Author and Father of the *Hebrew* writing, whether of substaunce or of forme: Because in the Table of *Ten Wordes*, or *Commaundementes*, the Lord himselfe vouchsafed to write or carue these formes most seriously with his owne finger: which

grace,

grace, he would not adde vnto the vile worke of man, nor crowne his corrupt inuention with so Holy memorie.

DIGNITIE.

IT is most manifest, that these principles haue in auncient time had no small estimation among Princes, seeing so many of them haue (as it were) studied to inuent new formes, or alter their course: which by no meanes they could so well bring to passe, but that the body of the *Hebrew* Figure would alway remaine and appeare. This espying, they were euer constrayned to allow the preheminence thereof. Yea, the holy people of God hath often (in the *Hebrew* text of the old Testament) prouerbially vsed the affinitie and iteration of these Letters, as delighting in the very *Echo* of them; as, *Nabal shemo Neblah gnimo*, A Foole is his name, and folly is with him. And it also seemeth, that the Lord sometimes tooke great pleasure in shifting of them, and that in texts of great matter and importance: as in that of *Abram* and *Sarai*; where God taking away (*Iod*) the last letter from *Sarai*, which is in the *Hebrew* count the tenth, & so signifieth, & rewardeth her with (*He*) the first, and in count fiue, and bestoweth likewise (*He*) the other fiue on *Abram*: so their names afterward remayned *Sarah* and *Abraham*. Now whether it were darkly to include *Iah*, the name of GOD, in both their names: or whether the *Iewes* had hitherto mist in writing or pronouncing of these names according to proprietie

Abigal of her husband. 1. Sam. 25. 25.

Gen. 17. 5, 15

of

of the Lords intention, and were here corrected: or whether it was vpon the foundation of the Promise, indifferently vpon them both, Diuines must conclude. Many other as secret things as these to the like purpose, the Reader by a more diligent obseruation of the *Hebrew* text may apprehend. Such was their estimation with Christ in the new Testament, that he boasted of their ineffable and euerlasting constancie, *Math. 5. 18* shewing that vntill Heauen & Earth should passe, and the Law by his Kingdome be fulfilled, the least of these lytle-ones should not passe: no not one tittle, which is lesse then the least of them. Neither is it like, vnlesse the whole frame of these *Hebrew* Figures had been diuinely extant from God, and more then humane from the beginning: that Christ would in this place haue propheeied so long continuance, and so necessarie lasting of them.

Moreouer, the Lord God, the Creator himselfe, re- *Apo. 1. 8, 11* membreth them in the eares of *Iohn*, saying: *I am* Alpha *and* Omega, *the beginning and the ende: Hee that was, is, and shalbe.* Where he not onely authorizeth their beginning, but alloweth that they shall continue as instruments of his prayse vnto the worldes end. Though in this place (for the Gospels sake) he applyed him to the capacitie of the *Grecians*, rather then of the *Hebrewes*. Also, the *Hebrew* order of Alphabet is very renowmed among the Prophets: as in the 119. Psalme of *Dauid*, which is deuided according to the number of the letters, into two and twentie euen sections: to wit, eight Verses in euery Staffe, beginning orderly with some one of the Hew. Likewise the

Lamen-

Lamentations of *Ieremiah* in the same sort distinguished. Many other proper instances, if so be this *Abee* did want honour or preheminence, might be brought out of the booke of *Ezra*, *Nehemiah*, *Canticles*, & *Daniel*: which I altogether omit. Notwithstanding, I will something regard the number of fifteene (ט ו) why the *Hebrews* heere interrupted their order of account, in refusing יה (ten and fiue,) and challenging ט ו, (nine and sixe) whereof some opinion hath been, that is, was to spare the diuine waighty name of God from so vaine and idle a vse, that would so often frequent both eye & eare in all the prophane reckoning of man. Neither will I neglect the care of the *Massoriti*, which so affected them for their singular operation and diuine employment, that they studiously obserued for the preseruation of them, how many they were, and how oft euery of them was repeated through the old Testament: so that in the Prophets they found the whole summe of them Eight hundred and fifteene thousand 280. And in all the old Testament the number of *Aleph* to be two and fourty thousand three hundred seuentie and seuen; and so of the rest of the Letters: which numbers, they both diligently and faythfully recorded to their posteritie, besides many other agreeable conclusions, resolutions, and parallels, may be drawen for the prayse of the *Hebrew Abee Rew*. As the two and twentie Fathers before and after the Flood: as the two and twentie Pillars of all Common-wealthes, seeing they being the recorded foundations of all Chronicles, both the age of Times, and order of the whole Worlde, grew and waxed old to-

gether with them. Neither altogether disagreeable hereunto are the Bookes of the New Testament, as Cornishes to the former Pillars, counted absolutly twentie two. Hitherto of their estimation.

PEREGRINATION.

PRopounding alwayes that this Literature, (of whose beginning, authoritie, and dignitie, we haue already spoken) is the auncientest and Mother of all other kindes; there remayneth something to be proued of their Demigration or Transportation: which at a glaunce, maketh them seeme rather like Nouices of some new inuention, then the same, such as they are in deed; so much the clymat, apparell and entertainement, their gate, their fation and their face, hath changed. Before the Flood, or what account soeuer they were, or in what Landes soeuer they lyued and florished, as I haue declared in this place, is litle materiall to recite: because all Monuments of prayse, (except such as *Noah* and his Sonnes could for the later ages by hand and hart preserue) the Inundation wipt cleane away: But in them and their Nephewes, both Nature it selfe, skill of substances and causes, and hatty wisedome of Artes and skill, haue been continued and reserued for vs. It is most cleare, that in the Arke, and presently after the Flood, there could be but one Literature, one *Abee* or Tongue; which they would still be mindfull of, and kindly commend it to their children, as a glorious worke and famous remembrance of the other Worlde. But after the

Sonnes

Sonnes of *Noah* began to possesse and inhabite all parts of the Earth, their tongue, their voyce, and handwriting, foorthwith by little and little, by ignorance or negligence, most easily declined. For, *Of these were the Iles of the Nations diuided and replenished*: Who perceiuing the eminent diuersitie and variation of their tongue and wryting; and (as it seemes) not willing the glory thereof should fall or decay, they assembled themselues ready to builde a Tower of rare height, whereby euery Nation or Family might get renowne: For before the worke, they feared much the dispersion of their Families, and ruine of their Learning; when, as they say, *Least we be scattered*, foreseeing the euent that happened. But because the Lord did not allow their vnnecessarie prouidence in this enterprise, being not contented with that successe which the Lord had in his infinite wisedome appoynted, euen in this their warines, least any should so much leane and trust vnto the handy worke of man, and boast in a *Name* of their owne getting, as *Nebukadnezar* by his Image did waxe proude in the Lords authoritie as did *Moses* at the Rocke, the Lord of his meere will and diuine consultation descendeth to hinder the same, saying: *Let vs confound their Lippes and Tongues, that they vnderstand not one an other*, and let that which they feared, come vpon them. So were their Tongues confounded, and their Families necessarily scattered ouer the face of the whole earth: Neither was there any other confusion of Dialectes in & after the worke, then that which otherwise would haue happened. And this was to shew the power of

Gen 10.5, 11. Euery man after his tongue. Gen.11.6.

the Lordes prouidence, in respect of the fraile meanes and purpose of man: For in the beginning of the
Gen.10.5. worke, it seemed they all, vnderstood not one another. And not altogether improperly do we take their dispersion to be into that Vniuerse (which we call the World) and hath been diuided into three partes, *Asia*, *Africa*, and *Europa*: *America* then vnknowen, or here included. *Sem*, *Ham* & *Iapheth*, obteined euery one his part: to wit, *Sem*, *Asia*: *Ham*, the hot Country of *Africa*: and *Iapheth*, *Europ*. Of their Gentility, and more frequent and particular dwellinges, read *Gen.10.* From hence by Prouinces, were Letters and Learning promoted, and of our Auncestors so well cherished and spoken of. But the first vse of an Interpreter (that I read of) was in *Canaan* long after: Therfore of the quality of the Confusion, I haue no more to say.

THE VSE.

SEeing whatsoeuer I haue sayd of their Creation, Authoritie, Dignitie, or Alienation, was for the vnspeakable vse & profit which I found in them: I will here declare (as far foorth as I my selfe am brought vp in them) the full comfort, that the Reader shall expect in this my Table: which not vnfitly I tearme the *Olive Leafe*. First therfore, what part of their originall vse remayneth, or whatsoeuer may seeme probable of their Hieroglyficall effect in the first weeke, I omit: except that, that the Reader may suppose they were then vsed to expresse the sundry kindes of Creatures.

The

The like whereof is yet in some place of the worlde in practise. But when the *species* and *personages* of things grew so abundant and so diuers, it is like they were first compoſed by *Adam*: and by him brought to wordes and ſyllables of *two or thee Letters*, when he was to giue to euery ſpeciall thing a proper *Name*: *Gen.2.20.* for as he called them, ſo were the names of all thinges. And this is a currant Rule for the *Hebrician*, that no one word in that tongue, euer fayleth of ſome proper or diſtinct meaning; as well to inſtruct the diligent Schollar in ſome naturall reaſon of things, which is the trueth of all Language in deed: as to ſpeake all dayes of his life like a child, that is taught to ſignifie by voyce, and not to conceiue by harte which by any other meane motion may be done aſwell, and to as great purpoſe and effect. For we account of Letters as of Strangers, whoſe faces we only know: and not as friendes, whoſe hart, conſcience, and true meaning, we vnderſtand: ſo, we ſpeake abundantly, but not from the abundance of the hart: and heare diligently, but conceiue no thing.

Now, becauſe there muſt be, an entrance into this deapth of vnderſtanding, I thought good to ſhew to what vſes theſe ſimple ones may ſerue. Firſt (as I ſaid) to Compoſe matter of vnderſtanding, in two letters or three. Secondly, to Count, Multiply, and Diuide, and performe all other Rules of numbring, which the Siphers doe. To the ſame may all other Rewes or Numerals (if their Nations pleaſe) be brought to paſſe as well, reiecting theſe forraigne Figures: but more of pleaſure then of deſpight: which point, will cleareer appeare in my Table of Numerals enſuing.

Thirdly, we learne hereby the Admirable rule of Proportion; and by good Tutors, to vnderstand each other far and neare: to which purpose, many haue deuised superficial tecrecies a thing least needful amongst vs, while our plaine things haue such depth of mistery in them. Thus Rew may also without any farther vse of Prick-song, performe the *Gam-vt*, or *Sol-fa*, in all *Cleeues* of *Musicke*. The full compasse of which, reacheth not aboue one or two and twenty Notes, by any mans power: so that any musical Song compiled with consideration of the letters, in each syllable, may readily be sung in his plaine line: Which the *Iewes* alwayes vsed, as by a new art of Parallels and Notes (after the custome of *Europ*) at this day, there being in itselfe a most proper and proportionall scale. Other manners of Singing are vsed also, which I haue seene, something strange, but nothing so pithy or pleasant: as by waning of the Line or the whole Staffe to the will of the voyce. Also, by this meanes they can performe all offices of *Accents* howsoeuer. At the last it pleased the *Iewes* to make vse of diuers proper formes to this purpose. Which Figures being well considered, are nothing but meere Letters or Vowels also: for it hath since continued a plaine & vsuall practise, to make the *Letter* of one language, and the *Accent* of another: and the contrary likewise by example of the *Chaldean* Accents, and the *Greeke* Vowels which come from them. But for a more moderne proofe, marke the high-*Dutch* and *Swedan* tongues, that Accent their Vowels, with contrary Vowels of the same language: that where the sound doth vary from deriuation, there both

sound

ſound and deriuation hereby might be cleared, and the language delinered from further confuſion. And ſometime alſo ſuch accented ſyllables be Muſicall, for Time in reeding, as double ſounding Vowels in other Languages are wont to be.

Now what benefite I haue declared of the *Hebrew* Rew, may be vnderſtood aſwell of all other, if Schollers of diuers literatures vpon this occaſion will take the paines. To which purpoſe, much may be conſidered in this ſyllabicall Table of Engliſh Conſonantes: whether for the compoſing of all Syllables and monoſyllable wordes, Numbring, Proportion, Muſicke, or Accentings. If the Reader pleaſe to grace my paynes with ſome ſmall induſtrie and meane curioſitie.

A Table Syllabicall.

b	c	d	f	g	h	k	l	m	n	p	q	r	s	t	x	z
c	f	h	l	n	q	s	x	b	d	g	k	m	p	r	t	z
d	h	m	p	t	b	f	k	n	r	x	c	g	l	p	s	z
f	l	q	x	d	k	p	t	c	h	n	s	b	g	m	r	z
g	n	t	d	l	r	b	h	p	x	t	m	s	c	k	q	z
h	q	b	k	r	c	l	s	d	m	t	f	n	x	g	p	z
k	s	f	p	b	l	t	g	q	c	m	x	h	r	d	n	z
l	x	k	t	h	s	g	r	t	q	d	p	c	n	b	m	z
m	b	n	c	p	d	q	f	r	g	s	h	t	k	x	l	z
n	d	r	h	x	m	c	q	g	t	l	b	p	f	s	k	z
p	g	x	n	f	t	m	d	s	l	c	r	k	b	q	h	z
q	k	c	s	m	f	x	p	h	b	r	k	d	t	n	g	z
r	m	g	b	s	n	h	c	t	p	k	d	x	q	l	f	z
s	p	l	g	c	x	r	n	k	f	b	t	q	m	h	d	z
t	r	p	m	k	g	d	b	x	s	q	n	l	h	f	c	z
x	t	s	r	q	p	n	m	l	k	h	g	f	d	c	b	z
z	z	z	z	z	z	z	z	z	z	z	z	z	z	z	z	z

I Thought good by the way, to shew this my Calculation of Syllables, that it may be the more familiar when my time and experience shall better serue, to declare the full vse and benefite thereof: In the meane while, the Reader shall ruminate thereon. And now for the vnderstanding of this my characterical Table following: First, it is thus deuided into Rewes and Columnes; that is, euery particular *Abce* lying collaterally correspondent each vnder other, is expounded each by other, according to their proper soundes throughout euery Columne. Wherein, because Languages for the most part (as I haue sayd) differ one from other in number of Letters, or order of *Abce* Rew, I (not vniustly) do constraine all *Abces* to be conformable to the *Hebrew*: enlarging it by *Dages* and *Composition*, from the proper two and twentie *Soundes* or *Letters*, into so many as may well interpret the largest (that is thirtie) although some *Alphabets* by ruder collection, haue been vnneedfully extended to thirtie or fourtie. But where thou seest sometimes both Rew & Pillar vnorderly broken off, there note, that such a Language lacketh that lisping sound, which (thou shalt perceiue) other tongues abounded withall.

As for the seuerall names of the Letters of euery *Abce*, let each Countrey learne the whole Pillar, as she calles her owne (being all Letters of the like force) because I hold it litle materiall to be taught: Onely it may giue insight of correction vnto some Countries, that haue borrowed the sound, & not the Letter. And to other that haue vsed the Letter and not the sound, which (of all other) in our *English Abce* is most absurd:

to the great hindrance and vexation of the little ones: that (as it were) enter Purgatorie before their time, being often punished, but not for them selues. But for the fault of the Literature, & for the rudnes of Teaching which doth so ofen amaze and astonish them; as in the double sound or efference of *C.* of *G.* of *I.* of *P.* of *th.* and of *ch.* Where the sound of their Name should properly begin euery word, they make to enure the Tongue to readines in spelling and readings it being for the most part otherwise, and also in the most improper names of *H.* and *Y.* one being called *Atch*, and the other *Wy*, as if they should beginne *tcheer*, or *wee*, according to their Names: but the children must learne to spell *ch, ee, r, heere: wy, ee, yee*: in stead of *he, eer*, and *ye, ee, yee*, (to them most horrible) and for this they endure much, that Parents of meane affection, should scarce approue. By which it comes otherwise to passe then in other Languages, that we cannot spell our *Abce* vntill we vnderstande the whole Tongue. In some other *Abces*, the like imperfections are found. But of our owne, in this will I haue to doe, aduising my Countrey-men, that seeing new Letters or Figures will not easily be receiued, (considering the trauayle of some other yer now, to that purpose) they will duly distinguish with some difference of wryting, as it hath been aunciently vsed, (neither is it at this time altogether vnused, but neglected, with strokes or prickes: aptly offering it selfe in this my Table) these Letters of two soundes, and name them accordingly by their right name, such as

are wrong christned: and giue effectuall names to such as are nameleſſe. Which matter is ſo native, ſo eaſie, ſo pregnant, ſo commendable; and laſtly ſo voyde of all new-iangelneſſe, that nothing elſe is heere wanting, but that which may with prayſe be prayed the allowance of the beſt.

Now for further inſtruction concerning my Table, euery *Abce* beareth his Countreys name, or the name that other Countreys call it, at the ende of the Rew to the left hand. And whether the ſeuerall Countreyes did write towards the left hand, or towards the right, in the margent at the right hand, you haue a Hand or Fiſt to direct you.

AFFINITIE.

OF their Affinitie and declination of forme, the explaning of the firſt Columne may ſuffice to teach the Reader how to marke the courſe of all the other Columnes, and the true variation of ſtrokes and lines, by diſmembring or new framing the Letters accordingly. Therefore I muſt ſpeake of the firſt *Hebrew* letter in the firſt Columne, how he carryeth himſelfe through all learned Tongues: that is, of Varietie, of Facion, and Behauiour. And alſo of his generall entertainment & acquaintance with all other of the ſame Columne, whereas it conſiſteth of three diuers ſtrokes or limbes; to wit, the ſtroke *Conſtant*, which is the ſlope line, that for the moſt part continueth inuariable: The ſtroke *Diuers*, which is the hanging

ing line that is euer now and then heere and there: And the ſtroke *Defectiue*, which is the maiſter or commaunding ſtroke, that in proper perſon is ſeldome preſent.

Therefore in this Metamorphoſis, the Reader may not alwayes looke for this articular trinitie, becauſe in ſome *Abces* it will portend but two of the limbes, and in ſome but one; and that with a ſtrange motion: In ſome place halting, in other vtterly maymed.

Notwithſtanding, of the firſt ſort, the Complet body are theſe by transformation; The ſixteenth, ſeuenteenth, two and three and twenteth, and ſeuen and twenteth *Abces* that is, the *Illyric*, *Croatic*, *Æthiopick*, *Armenian*, *Ægyptian* or *Phrygian* Rew. The firſt is diſcerned by exalting the line *Conſtant* and tranſparence of the leafe. The ſecond, by rayſing of the line *Conſtant*, and counterpoyſe of the ſtroke *Diuers* and Maiſter line. The third, by exalting the ſtroke *Diuers* to the head of the line *Conſtant*, the *Conſtant* and the Maiſter lines deſubtending it. In the Capitall of the fourth, by depreſſing the former eleuation of the line *Cõſtant*, & exalting the hornes of the *Diuers* & maiſter Line, all three members of the curent Letter being in degree equall, and naturally floriſhing. All which concluſions (if you turne the Leafe byas, or vpſide downe at your pleaſure) you will the eaſier confirme.

Of the ſecond ſort, are all the other of the firſt Pillar, except *Arabique*, *Siriac*, *Perſian*, *Turkiſh*, and *Tartarian*; which are included in *Arabique* and

Siriat: onely the twenteth and the one and twenteth Rew, which are but one ſtroke, the *Conſtant* line erected: yet in the very head of this line, is ſome ſmall ſenſible trace of a ſecond ſtroke to be obſerued.

But where you find the ſecond ſort full of variety of buylding, be not amazed at the Architecture thereof: for the frame and proportion is euer cleere, and that meerely nothing elſe but ſhadow-floriſhing or traine: as of the heele of a mans Foote in the Sand or Snow, in reſpect of the ſtep it ſelfe.

The ſound of this Pillar or Letter is not vſurped by any other Columne, nor is commutable with any other Letter: therefore his deriuation is the more cleere.

The like is to be marked of the ſecond Columne, and all the reſt: ſauing that betweene many of them (that is to ſay, Letters of the ſame Inſtrument, whether of the lippes, the teeth, pallat, or hiſſing Letters) there is vſuall communitie, fellowhood, and commutation, as the ſecond and thirde, with the three and foure and fiue and twenteth, the fourth and fifth with the ſeuenteenth two and ſeuen and twenteth: and ſometime with the nine and twenteth: the ſixth and ſeuenth with the fourteenth and the thirtie eighth with the thirteenth: the eleuenth with the ſixe and twenteth: the one and twenteth with the nine and twenteth: the ninth with the tenth: the eleuenth with the twelfth: the fifteenth with the ſixteenth and the fourth: and ſo with a continuall and mutuall reference of the Letters of each *Abce* by

it

it ſelfe, and compariſon with the ſame of other Rewes, thou ſhalt finde their proper and auncient Culture moſt cleare. For all the reſt, each Pillar will clearely it ſelfe to him that hath any inſight or delight therein, as Figures or Letters of a diuers condition: but one ſubſtaunce and the ſame effect.

Heerein alſo note, that of the two-and-twentie *Hebrew* Letters, I haue prouided fiue Vowels, *Aleſ, He, Vau, Iod, Hnaim*; the eighth, the ninth, the fourteenth, one-and-twenteth, and ſixe-and-twenteth Pillar, to anſwere either directly or in trauers, as I haue ſhewed to the Vowels of all other Languages both in place and voyce; propounding this for my warrant: That all Letters, that are not Conſonants, be Vowels.

That they are no Conſonants, the tranſlation or traduction of theſe words *Adam, Abel, Ruth, Ezekiel, Eber*: and alſo of a great part of the Latine tongue will effectually proue: as, *Hnad, Hnuſ, Hnur, Ad, auis, orior*: *VAV, ue, ſeu, ſiue*: *Hen, en*: *Elleh, illa*: *Iaïn, vinum*, Greeke *Oinon*: of which, we need no farther example, becauſe they are alreadie notably knowne.

And conſidering their proper Pillars, thou ſhalt finde them to agree both in facion and place, with their oppoſed Figures.

Laſtly, I aduiſe that euery Letter henceforth keepe to his owne ſound, as by all other he ſhalbe heere pronounced according to his name, obſeruing euer this libertie, or rather proprietie of ſpelling, to begin and end all Syllables with a letter whoſe name and power

is all one, (reiecting idle letters) and produce the long Syllable by Accent for such a difference: *Mad, maad:* for *mad, made*: as where *Ce*, is vsed for a *Ka*, there *K*: where *Ph*, is for *F*, there *F*: where *Ch*, is for *Q*, there *Q*: The rest by obseruation, is easely learned.

Of the *Hebrew* Vowels, and all other Vowels and Accentes (because they be thinges so vnconstant and so moueable, both for employment and affection) I meant not heere to handle any thing, but to content my selfe with *Alef* and *Tau*, and with that seale *Eth*, to signe and seale my worke: delyuering it to the vse of *Ezra* the most excellent Scribe: or most exquisite Workman *Bezaleel*: and consequently to all other of the like faculties, Optik, or Mechanicall whatsoeuer. And to such, I wish grace, vnderstanding, and com[illegible] him that reuealeth all vnto all: *Amen.*

FINIS.

Angl.	
Belg.	
Germ.	
Sue.	
Sax.	
GET	
Disp.	
Gal.	
Ital.	
RVN	
Lat.	
hib	
Brit	
Pol.	
GAOS	
ZGA	
ILL:	
:ABC	
כאשר	
שלום	
תוך	
אמת	
ΘΗΡ	
כאב	